

Project I.D. No 137

and wife, Haruko Narita
NAME: Narita, Saburo DATE OF BIRTH: 1903 PLACE OF BIRTH: Kanagawa-ken
Age: 72 Sex: M Marital Status: M Education: 10 yrs.

PRE-WAR:
Date of arrival in U.S.: 1920 Age: 18 M.S.Y.Y. Port of entry: San Fran.
Occupation/s: 1. Farmer 2. _____ 3. _____
Place of residence: 1. Mt. Eden 2. Guadalupe 3. Cortez
Religious affiliation: Christian church
Community organizations/activities: _____

EVACUATION:

Name of assembly center: Merced
Name of relocation center: Amache, Colorado
Dispensation of property: Let an American to Manage the corporation
Jobs held in camp: 1. Kitchen helper 2. _____ Names of bank/s: _____
Jobs held outside of camp: _____
Left camp to go to: Cortez

POST-WAR:

Date returned to West Coast: Sept. '45
Address/es: 1. Cortez 2. _____
3. _____
Religious affiliation: Christian church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Takarabe Date: 7/10/75 Place: Cortez

Translator: Mahel Hall

Group interview with 7 respondents

Project I.D. No. 45

NAME: Narita, Saburo DATE OF BIRTH: 10/5/1903 PLACE OF BIRTH: Kanagawa
Age: 70 Sex: M Marital Status: M Education: _____

PRE-WAR:

Date of arrival in U.S.: 1921 Age: 19 M.S. Y.Y. Port of entry: _____
Occupation/s: 1. Farmer 2. _____ 3. _____
Place of residence: 1. Alameda County, Ca. (11 yrs) 2. Cortez, California
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:

Name of assembly center: Merced Assembly Center
Name of relocation center: Amache, Colorado
Dispensation of property: Leased Names of bank/s: _____
Jobs held in camp: 1. Mess Hall Worker 2. _____
Jobs held outside of camp: _____
Left camp to go to: Cortez, California

POST-WAR:

Date returned to West Coast: September 13, 1945
Address/es: 1. Cortez, California 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 11/7/73 Place: Cortez, Ca.

Group interview with 7 respondents
See # 137 for Mrs Narita only

Project I.D. No. 45

NAME: Narita, Haruko DATE OF BIRTH: 1914 PLACE OF BIRTH: Miya
Age: 59 Sex: F Marital Status: M Education: High School

PRE-WAR:
Date of arrival in U.S.: 1915 Age: 10 mos. M.S. S Port of entry: _____
Occupation/s: 1. Farmer 2. _____ 3. _____
Place of residence: 1. Fremont, Ca. (4 yrs) 2. Cortez, Ca. 3. _____
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:
Name of assembly center: Marced Assembly Center
Name of relocation center: Amache, Colorado
Dispensation of property: Leased Names of bank/s: _____
Jobs held in camp: 1. _____ 2. _____
Jobs held outside of camp: _____
Left camp to go to: Cortez, California

POST-WAR:
Date returned to West Coast: September 13, 1945
Address/es: 1. Cortez, California 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 11/7/73 Place: Cortez, Ca.
Translator H. Takarabe

NAMES: 1) Shigeru Mayeda

2) Kajioka

3) Mrs. Mai Yoshioka

4) Mrs. Maju Sakaguchi

5) Mrs. Aiko Yamamoto

ANS ✓ 6) Saburo Narita

ANN ✓ 7) Mrs. Haruko Narita

Interviewed Date: November 7, 1973

Interviewer: Hei Takarabe

Translated date:

Translator: Hei Takarabe

Q. What is your name?

1)* AM. My name is Shigeru Mayeda (Mr.).

Q. When were you born?

AM. I was born in 1902. So I'm 72 years old.

Q. Where were you born?

AM. Nigata Ken. Well, I was born in Hawaii. I was there till I was 6 years old. But I was sent back to Japan to learn Japanese. I finished elementary school, 6 years, and attended 3 more years of middle school. After that I came back to the U.S.A.

Q. Well then you must feel more comfortable in English than in Japanese.

AM. No. I'm not good in English. I did study English, but once I got used to Japanese, I could not get out of it. It's because pronunciation is so different. But when I came to Fresno to go to school, there were very few Japanese there. So I had to learn to live with whites when I came back to the U.S.A. I went to Utah, first.

Q. What did you do there?

AM. I worked in the railroad. It was not an easy job. I had an opportunity to visit Japan in 1942.

Q. Right before the war?

AM. Yes. It was. I stayed there for 3 months. I got married and brought back my bride to America. I went Loomis first. I farmed there. It was the time when Japanese could not lease land, but I had a citizenship so I was able to buy and lease land. I also let my friends use my name to buy

and lease land. I also let my friends use my name to buy land. However, several years later I moved out of there because I was afraid because I thought it was illegal. I sold my land there. At that time I heard that Mr. Abiko was selling land in Cortez. So I bought about 20 acres where there was a small ditch. We moved over here and began to farm. It was the time when Cortez Church still had that small manse. Later I joined Cortez Christian Church with my wife. I was a church member in Cortez. Well, actually another reason why I moved to Cortez was because a child was born to us, and I wanted to settle down someplace and raise children. The land I bought in Cortez used to belong to an old man. He could not keep up with his work so he decided to give it up. I was able to buy it very cheap.

My wife died when she gave birth to the third child. She was not very healthy. We had a funeral service in this church, though the building was an old and smaller one. I raised 3 children by myself as I farmed. When they grew up and became independent, one went to Fresno and began gardening. He quit that lately and began to buy and sell stocks. The other son is in Los Angeles. My daughter is in Cortez. She is married and I live with her family. I did not want to go to Los Angeles. I sold my house and bought a mobile house. I'm retired now and doing nothing.

Q. Now that everybody is here. I would like you to tell me your names.

2) AK. My name is Kajioka. I was born in Fukui Ken. It was a quiet countryside.

Q. It is a snow country isn't it?

AK. Yes.

Q. When were you born?

AK. Thirtieth year of Meiji. I'm 76 years old now. When I was 20, I came to Watsonville from Japan. I've been here in Cortez for 53, 54 years. It must have been 1919 when I came to Cortez.

Q. Did you come to the U.S. as a bride?

AK. Yes.

Q. What is your name?

3) AYO. My name is Mrs. Mai Yoshioka.

Q. Where did you come from?

AYO. I came from Niigata Ken, but I was married to a man who is from Fukuoka. And in fact I was born in Hawaii.

Q. Oh, then you are Nisei. Do you feel freer in English than in Japanese?

AYO. No. It was the thing of the past. My father was "Yoshi".

He had to inherit the family tradition and continue family name. So he had to go back to Japan. Naturally I was brought back to Japan with him. We were supposed to come back here in 3 years, but things did not go the way we planned.

Q. So you were born in Hawaii.

AYO. Yes. I was brought back to Japan when I was 3 years old.

Q. When did you come to Cortez?

AYO. I came here in 1920. My husband come to America in 1909.
He came here in 1919 to look over the land.

Q. When you came to the U.S.A., where was your husband?

AYO. He was in Watsonville.

Q. Then you know Kenzo Yoshida.

AYO. Yes. I know him well. My husband knew him well, too. He
also knew Mr. Shikuma well. My brother was in the same
class with his son.

Q. What is your name?

2) AS. My name is Mrs. Maju Sakaguchi.

Q. What is the meaning of your name?

AS. Well, my name was given to me in Japan so I don't know.

Q. Where were you born?

AS. Kumamoto Ken.

Q. When were you born?

AS. I was born in 28th year of Meiji (1895).

Q. When did you come here?

AS. I came to the U.S.A. in 1915 and I came to Cortez in 1923.
I came to San Jose first. I lived there for 6 years be-
fore I came here.

Q. Your husband was farming in both places, is that right?

AS. Yes. Thirteen families came to Cortez in the beginning.
At that time there was nothing here. My husband and I
came right over there across the railroad with my uncle.

Q. What is your name?

* AYA. My name is Mrs. ^{Akio} Akio Yamamoto, and I'm from Yamaguchi Ken.

Q. When were you born?

AYA. I was born in 1902.

Q. When did you come to the U.S.A.?

AYA. 1920.

Q. Did you come to Cortez right away?

AYA. No. I went to Salinas first. I came here in 1924. So I have been here just about 50 years.

Q. What is your name?

Q X ANS. My name is Saburo Narita.

Q. Where were you born?

ANS. Kanagawa Ken.

Q. When were you born?

ANS. October 5, 1903.

Q. When did you come over here?

ANS. I came over here in 1921.

Q. Where did you live first?

ANS. Alameda County. My parents were there. So I am "yobiyose".

Q. When did you come to Cortez?

ANS. It was 1933. I came here in October and was married in December 10th.

Q. How about you?

Q X ANH. My name is Mrs. Haruko Narita. I was born in Miye Ken.

Q. When were you born?

ANH. I was born in 1914.

Q. When did you come over here?

ANH. I was 10 months old when I was brought to the U.S.A.

Q. What did your father do?

ANH. He was farming in Fremont.

Q. Then he came to Cortez.

HARUKO
NAME ANH. Yes, in 1919. I think it was in December.

Q. Then you met your husband here.

ANH. Well, my husband came here later.

SABU
NAME ANS. My wife's father was really a pioneer. You see, her family were all girls, except her father, of course. Their neighbor asked me one day if I would like to move up here to help the family. So I decided to come up here and I got married to Haruko. Until then I was farming in Fremont. I was working in ranches.

Q. Now that I got to know all of you, I would like to ask you all kinds of questions. Things like precise dates were not that important. I am interested in your experiences and things happened in the past. What I like to know is your experiences, joyous, sad, tragic, and all these things which affected your life very deeply. I am going to record them and translate them and make them available for Sansei and Yonsei. So I would like you to tell me as much as you can, as informally as you wish.

A few minutes ago someone said that Cortez was started by 13 families.

AK. No. It was 11 families in the very beginning. I always carry that information, but I seem to left it at home today (laughs). 1919 was the beginning year. Do you remember who they were?

HARUKO
NAME ANH. They were Kubo's, Grandpa Kajioaka and his sons, Murofuji's, Naritas, Yuges, Kuwahara's, Nakamura's.

Q. What was the reason why they came to settle in Cortez?

AK. You see we were in Watsonville and Hollister a few years before we came here. Anyway he always said, "If we work with lettuce and strawberries all the time, we have to move around. When children become school age, they must change schools all over the place. One month in this school and next month that school. We don't make much money now. Even if we have to work harder, we will do so to save money and settle down in some place so that we can send kids to school to the same school all the year around." This was my husband's wish. That's why we came here and settle down.

Well, it was alright to come here, but it was very hard. The only thing which kept us going was our wine grapes. When spring came, we planted onions and strawberries and all kinds of things.

Q. You know that Livingston was started as a colony. Was it the same with Cortez?

AK. There was no relationship between Livingston and Cortez.

AYO. Though it was through different procedures, both groups were promoted by Mr. Abiko and Mr. Shimanouchi. Mr. Shimanouchi was a newspaper writer. My husband used to know him well.

AM. Well, by the time we came here Livingston Colony was already in progress.

ANS. Livingston Colony was started in 1913, so we got started 6 years behind.

Q. The World War I was in 1918, wasn't it? When you got

started here, America was in a good economic condition.

ANS.
SABURD
NARITA

When they (Japanese farmers in Cortez) came here they had a little money. You see they made money during the war, and that's why they were able to buy land here. Though I was not here in the beginning, I heard many stories about this. These people who made money during the war did not go back to Japan. Instead, they were advised by Mr. Abiko to buy land in Cortez-Livingston Area. So they came here, instead of going back to Japan. There were those who did go back to Japan. But people here are those who wanted to settle down and send kids to the same school, so that they did not have to keep changing schools every year. Kids would have to change schools every so often if you were share-croppers. So they bought their own land here and settled down.

However, when they came here and settled down, they faced Depression. It was the time when they were ready to produce grapes. It took just about that long to cultivate this wilderness.

Q. What happened during the time of Depression?

ANS. We grew strawberries, eggplants, vegetables, as much as we could, as far as water could reach. We had grapes, but we had to live till grapes were ready. So we had to have these vegetables and others which grew fast. You see, when we bought the land, we could not pay it off all at once. We had to make payments every month.

ANH.
HARUKO
NARITA

We took a mortgage. But before we could pay it all off, we had to go to Fresno and make new contract to extend

the mortgage. My father had to go down there 3 times to change the contract.

ANS.
SABURO
NARAY

Mr. Yoneyama, Mr. Yoshida, and my father-in-law had to go down to Fresno many more times than that. You see, I came here 13 years after the colony was established and they were still struggling with the same mortgage. It was 7% and was very expensive. We could not pay the principle. We had to pay interest on the interest. So it was very difficult. It was the time of President Hoover, and the time of prohibition. So we could not sell wine grapes. That's why it was very difficult.

On top of that we could not sell anything. For example, Mr. Kono sold grapes for juice, but he could not collect money from the company. Early that year, some of the grapes froze, so people brought something to eat for us. But by the end of the year those people who tried to help us earlier had to be helped.

AYO. We had to cut off ripe grapes in order to trim the vines. We also sent grapes to the East, but they could not sell them either. So they charged us \$400 to dump them. We really suffered a lot to pay this \$400 off.

Q. Why is it that you had to pay \$400?

AYO. Well, you know, we were asking them to sell grapes for us. So when the grapes were not sold, we had to pay for the shipping and dumping costs. It was the same story with everyone around here. The time was 1930, 31, and 32. Banks were closed and money could not be withdrawn.

Q. I would like to go back a bit. You could not buy land could you?

SABURO
MART
ANS. Well, the late Mr. Calding, a lawyer made a suggestion that if we buy a land in the name of Nisei children then it was possible for us to buy land. Nisei were citizens and they had a right to do so. So each family became a cooperation and each children owned stocks of the family land, and parents were workers for them. We had to show these things on the paper. They say there were loopholes in law and this family cooperation was legally acceptable. So that's how we were able to buy land. Parents were just consultants and caretakers.

Q. When you came back from the camp, a law was passed which in effect said that since Nisei were too small to earn enough money to buy land and in fact was bought for them by alien parents who bought the land. So it was against the spirit of the alien land law. So Nisei were not to inherit the land. Did you have any problems in regard to this law? It must have taken place around 1948 years in San Diego. One Nisei owned land was being taken away from him. Do you remember anything like that?

ANS. Yes. I kind of remember that. It was a test case. It also happen to Fujita brothers in Petaluma. They won the case though. Their parents bought the land in their name. Fortunately they won the case. So there was no more problem afterwards.

Q. You must suffer a lot before the depression, about the time you began to cultivate Cortez. What do you remember

most?

ANS. I remember the year when my father died. It was 1931.

SABURO
NABETA

In the fall grapevine must be trimmed and we had to cut off ripe grapes from the vine. I remember that well. It was so tragic, because we lost our father that year. I was the first of 7 girls. I had to quit going high school because I had to help my mother. I was 2nd year in high school. The other girls were able to graduate from high schools. It was a very difficult year for us. We could not sell even half of grapes the year after. The rest were wasted.

Q. You must feel really bad about the fact that you had to quit school.

ANH. Oh yes. But we had to eat before we were able to go to school so...

HARUKO
NABETA

Q. Your father passed away leaving wife and 7 daughters.

ANH. Yes.

Q. How were you able to make living?

ANH. Well, even if we were girls, we all worked in the field, worked with a horse and plowed the soil. We did everything that man did.

ANS. Well, they did everything, got a horse ready to plow, made ditches to draw water. I came here two years after (her father died). It was a sandy land and even if I pulled a horse and plow to make ditches, the small banks collapsed. On top of that it was very hot.

SABURO
NABETA

ANH. My husband came from a very cool place, so it was very hard for him.

HARUKO
NABETA

SABERD
NABEP

ANS. During the summer I used to have a towel ... around my neck. I could not eat lunch because it was so hot. However, I came here during winter, so I got used to it gradually. I was in Alameda County, and it was a very cool place. I did not know what it means to be in a hot weather there. It never went up over 80°. But here it was over 100°.

We used to use 8 - 10 inch pipes to lead water. They got so hot and even if I handled them with gloves, I burned my hands and shoulders. We don't use these pipes any more though. I was able to work continuously because I was young.

AK. The thing I cannot forget was the whirlwind. It used to come to Cortez. One day I was weeding a whirlwind came and if I did not grab onto something I would have been thrown up in the air. So I hung onto the root of grapevine. I remember well. There are anymore of these things anymore. Wind was very bad here. Even if you lay down a child in a house, we had to put up a mosquito net. Otherwise sand would fall on the child. If you had a nice and sturdy house, then it would be a different story. Our house was such a bad house. It was a rebuild barn, so the things were very bad. I felt very sorry for children. Now, there is no whirlwind or sandy wind. So it's like a paradise now.

SABERD
NABEP

ANS. When I came here there were lots of uncultivated land and there were not very many trees. They planted lots of rye in this area. But again there were lots of wilderness in

this area. The wind was so bad that the land I had plowed turned flat. I had to repeat it all over again. The strong wind blows in March. They used to say that sand buried chickens when the wind blew. It really was a desert.

AK. Yes, indeed. When it got hot one could make a hard boiled eggs in the sand. These things happened many times.

AYO. The wind blew so hard that if you put down boxes of grapes you could not find them later, be moving sand covered them up. Well, prople who had sandy land suffered a lot. Mr. Narita and my husband had to put up fence so that jack-rabbits would not eat up young trees. Once a year we had to hunt for rabbits. There were lots and lots of them.

SABURO
NARITA
ANS. Our cultivation was extraordinary. It was just like being left out in a desert and we had to survive there. In the beginning all of us were thinking about our children, sending them to one school and all, but there were those who did not make it. Those people abandoned farming and left. There were also those who put a down payment on a land. But when they saw the siruation here, it was so bad that they gave up settling down here immediately, even though they could not recover the down payment. It was very good now, but at that time no one would imagine that things can be like this. It's just like dream now. Nisei raise their children in air conditioned houses, but we could not even think about these things at that time. Our house was built by 1x12 and it was just like those for horses. When the wind blew sand used to fall inside of the

house and we had to cover everything so that the sand would not get in our bed and food. In any case it was that bad, but most of these people here endured it.

AYO. My husband and I discussed about leaving home many times. We had boys in our family and since we decided to settle down here for their educations sake, we decided to stay here and fight it out.

Q. Cortez began with 11 families, but the number of families here did increase. Is that right?

AK. One family moved in a year after we came here, then 2-3 years after another family came. It was like that. So we have quite a few families now.

HARUO
NARI
ANH. Mrs. Kajioka, you came here before us. Didn't you?

AK. We came here in November.

HARUO
ANH. Well then, you must have come here about one year earlier than we did.

SABURO
NARI
ANS. No, your family came here about one month earlier than them. I heard that the first family who came here was the Morofujis.

AYO. Right. They bought Hakujins (white people's) house here. Then, we came. We built our own house.

Q. So then, these 11 families did not come here at the sametime, but they were here within a period of one year.

AK. Well, these 11 families came here just about the same time. I'd say it was within a period of a few months.

Q. Did these families know each other before they came here?

SABURO
NARI
ANS. No. We came here from all kinds of different places. One came from Watsonville. My wife's family came from Fremont. Kuwaharas came from Berkeley. Yoshioka's were from Mountainview. They used to grow strawberries there. Mr. Tsuruta and Mr. Shimanouchi went around

Japanese communities selling land in Cortez. Mr. Ahiko used to own this land, all of it. He, then sold portions of it to Japanese people.

Q. Was there any experience of discrimination?

AM. When we bought the land, each family created a cooperation. Before the war our children were too young to buy land. So we had to set up cooperations, and we spent lots of money for it.

Q. I heard that someone shot a bullet into a house owned by a Japanese family. Do you remember that?

AM. Oh yes. It was when the war began. But when we moved here there was no such thing. There were those who threw rocks at Japanese in Turlock. But things like that did not happen in Cortez. There was an incident in Cressey where a group of Japanese workers were thrown out of the town. However, Cortez was a very peaceful town, though there were some incidents of violence during the war. It was toward the end of war when some Japanese people came back to see the condition of this church and their houses.

SABURO
MARETA

ANS. It was the time when the war was coming to an end, and Japanese were allowed to come back to the West Coast. These people came back here to see the situation in Cortez and lived in a vacant parsonage of the Cortez Presbyterian Church. The gunshot incident happened at that time. Some white people were accepting us, but there were those who did not want us to come back.

During our evacuation Mr. Momburg was hired as a manager of our farms. He handled the contracts with those who farmed on our land.

Q. How did you feel when Pearl Harbor was attacked by the Japanese? What did you think?

AM. At that time we had an older parsonage. Mr. Yuge, Mr. Yamamoto and myself were supposed to fix the roof on the parsonage. It was Sunday and we were coming back to church to work in the afternoon. So we went back home for lunch. When I came home my children said, "Papa! Japanese are bombing Pearl Harbor!" I was so surprised by that news that I forgot about fixing the roof completely. Well, by the time President Roosevelt began to speak on the radio, I remembered about fixing the roof. I worried about these men, but I also wanted to hear what the President had to say. Later I returned to the church. They were waiting for me on the roof. So I said, "Oi. It's a war! It's a war! It's going to be very bad." They said, "Where? Where?" So I said, "It's between Japan and America!" Mr. Yuge said, "My knee is shaking very badly and I can't get off the roof. Help me!" So Mr. Yamamoto took his hand to help him to get down from the roof. They were crying. They said, "well, they had to do it, ha?" We forgot about fixing the roof for a few days. We fixed it though later, because it was leaking very badly.

SABURO
NARITA

ANS. It was the time when we were harvesting carrots. When I took some carrots to a shed, people said, "They did it! They did it!" It meant that Japan attacked Pearl Harbor. There were many people working there.

HARUKO
NARITA

ANH. Well, Philipinos were on a sit down strike. They said we would not be able to pay for their labor. So they did not want to work. Banks stopped dealing with Japanese, so they thought they would never get paid. Well, buyers decided to pay for them, so they went back to work.

Q. How soon did you have to evacuate after that?

HARUKO
NABETA

ANH. The Pearl Harbor attack was on December 7, and we were evacuated in May. It was on May 13th, right in the middle of the strawberry season. It was such a busy season; there was a funeral, we had to pick strawberries and we had to pick.

AM. It was such a beautiful crop of strawberries we had. We used to look down on people from Arkansas, but these beautiful strawberries became theirs after all.

Q. During those five months, you were forbidden to go far away from your houses?

AYO. Well, it was just for Issei. Nissei were able to go farther, though. But they, too, were limited in their area of activity.

Q. You were Nissei, weren't you?

AYO. Yes, but I married a Japanese man.

Q. Then, you could not move around as freely as you wished.

AYO. No. I could not.

Q. What kind of hardship did you go through?

AM. Well, the only thing was that we could not go out for shopping.

However, we had a friend who went around buying everything we wanted for us. We were so shocked by the news of the war that those limitations put on us were really minor things.

One thing I remember is that Mr. Iino died and we were allowed to go to the burial ground. My daughter Lily drove the widow's car and she took us to the gravesight. I suppose we got a permit to go to Merced.

Q. Where did you go first when you were evacuated from Cortez?

AM. We went to Merced. You know we were all together, friends and all.

We were rather noisy and talkative. It wasn't that bad. They fed us, too.

AYO. You know the houses we lived in Merced were stables. When it rained it leaked and our beds and everything got wet. It got also muddy. It got muddy in our bedroom as well.

AM. The soil there was not sandy like ours here. It was a real fine soil, mud. It was also slippery when it got wet. On top of that once it got wet, it did not dry up quickly. It was very hard. However, we did not worry about food. There were some Issei who could not eat Japanese food, so it was very hard for some Issei. We ate baloney, weinies, cheese, cow's tongs, and all these weird things. Issei just looked at them and walked away. This period of time was very short, soon we could eat meat and better food.

Q. I would like to go back a few years. You were Christians by that time.

AYO. Yes, of course.

Q. When was this church built?

AK. About 50 years ago. When we came here there was no church. So we met under the trees. My uncle's house was just like church. We worshiped there.

Q. Were you Christians when you came to Cortez?

AK. Yes. I was in Watsonville first. I became a Christian there.

Q. How about the other people?

ANH. We were baptized after we came here.

Q. This church was built after you came here, of course.

AK. Yes. It was in my old house where Ha uko san's mother was baptized.

NARUTO
NARITA

It's a real run down house.

ANH. Was my father and mother baptized at the same time?

AK. I really don't remember which was first. It was an evangelist from Japan who baptized her.

Q. When was this church built?

AK. The old church was built fifty years ago.

Q. Then it must have been sometime around 1923-24.

AK. Yes. Many of our old people passed away and ladies are the only ones left. But they were very enthusiastic about church. They all came to church and prayer meetings every week.

Q. Livingston Yamato Colony was built by Christians. Was it the same with Cortez?

AK. No. It wasn't. In fact there were more Buddhists than Christians here.

AM. There were some problems between Buddhists and Christians. It was about this building. It used to be used by both groups. Well, I'm talking about the old building which was torn down when we built this one. Funeral services, both Christians and Buddhists were conducted here. At that time buildings were very hard to get. So the argument was whether the building belonged to Christian Church or Buddhist Church. Well, you know Buddhist people drank liquors and got more courageous. It was such a big happening. Well, you know Christians did not drink, but the argument continued all night till next morning. All of them were sitting and arguing. There was no conclusion.

Q. Did Christians build the hall?

AM. Well, the building was really built by both groups. We all chipped in to buy materials and everyone came to build it. So both groups

felt the building was their own. It really belonged to both groups.

Q. When you left for Merced (because of the evacuation) what did you do with your possessions?

AYO. We all asked Mr. Momburg to keep them for us. We got together with Livingston people. Some people asked their white friends and some brought their things to the church.

Q. How about your land?

AK. Mr. Momburg took care of them. We took all our equipments to the shed.

Q. When you came back to Cortez, did you find everything you left here?

AK. Well, everybody said that most of their possessions were gone. All the attachments to the tractors and tools were stolen. I did take everything I could. But things which I could not take were brought to a storage house and locked the door. But the locks were no use. They broke in and took everything which were good and expensive.

ANS. There were some who brought their household goods to church.

SABURP
NARITA

AYO. I brought half of our things to a white church and half to our white friend. So we did not lose anything. Things which were brought to the church were safe because the minister was Asyrian. He put them all together and kept them for us. People who brought things to our church lost lots of their valuable things. However, that Asyrian was very good to us.

AYA. We put our important things in a room and locked the door. But the lock was no use. Things which were kept in individual houses were not safe at all. We had our wedding presents locked up in a room, but all were stolen.

AYO. We had a picture of Christ hanging on the wall, but even that was stolen. I was really surprised. They even stole God! It was such a big picture and I did not think they would steal it.

Q. You were sent from Merced to Amache, Colorado. When 7,500 people were thrown together in a small place, lots of things can happen. Kids could get in fights, people could turn against each other over small things. Do you remember anything like these that happened in the camp?

SABURO
NARITA

ANS. Our block was very peaceful, because everybody came from Cortez. There were very little problems. There were, of course, kids fighting. But that you can't help. However, there were those who brought complaints against block managers. There were those who wanted to get better jobs and better food. I don't know whether or not these complaints could be dealt with. Other than that we heard very little problems. Of course we heard lots of problems in other blocks, though. I heard about adults fist fights. We never had such problems, because our block was just like family members.

HARUKO
NARITA

ANH. My kids were so noisy that I felt so "kinodoku" (embarrassed). I knew it was very bothersome for my neighbors.

AYO. When we entered the camp, they gave us clothing. I was very surprised, and was pleased I might add.

SABURO
NARITA

ANS. I had a chance to go out of the camp, but my wife was very sick and my children were going to school. They were very small and needed much attention. So I worked in the messhall. Because in this way I could be around my kids. I just had to be there for certain period, and I could come home anytime I wanted to. I could watch my

kids and take care of my wife. So I stayed in the camp and did not take that opportunity to go out. When I was working in the messhall I had to get up by 3:00 am. By the time we washed up and arrived at the messhall it was already 4:00 am. When it snowed, it was cold and terrible.

AYO. It was very hard. We had to go to public washrooms to get washed up. When I came back into the room, I felt as if the skin of my face was pulling because of the coldness.

The thing which was most difficult for me was the fact that my son was drafted.

Two weeks after graduating from high school, he got a notice. Then one of our neighbors said, "Mrs. Yoneda, you must be out of your mind. You were put in the concentration camp as an enemy alien, but you are willing to send your son to the U.S. army. You must be really crazy!" He was really shouting at me.

So my husband told him, "We are here as enemy aliens and we don't want to send our sons to the war. We also told our son, "I cannot reconcile the fact that you are going to be drafted." (you see, our son was the first one to be drafted.) Then our son said, "I am very grateful that you raised me till this day. However, I was born in America and I owe a lot to this country. So I would like to go to the army. Please let me go."

We were really scorned by many people. It was the most difficult thing which happened to us in our entire life.

But we said to our son, "We understand you. I want you to do whatever you feel right. If you want to be loyal citizen of the U.S.A. and be patriotic, we think it is a very good thing." So we gave our

blessings and sent him out.

My son left the camp to go to Denver to take a physical examination.

At that time Mrs. Kuwahara was going to Denver as well. He was able to sit next to her. My son was still young and was tired and slept while Mrs. Kuwahara was watching on. She told me later,

"It was a pity that such a young and cute thing had to go to war.

I really wanted to cry for him."

Yes. This was the most difficult thing I had to face in my entire life. If it was just the safety of our son, then I can face it.

But the other people scorned us and talked ill about us. These things made our life very difficult.

My son went to Italy and fought fierce battles, but he came home alive.

They were hiding in a hall. But his friend got shot in a stomach and the other one was also shot, but fortunately my son came home unharmed. While he was dodging bullets in a hall, memories of ministers, Sunday school teachers, and friends flashed in his mind.

AK. There were noisy people who did not understand anything. But did they say lots of things!

AYO. Well, we were called "inu" (dogs). But you know, the status which Japanese gained in this country came from these soldiers who did such a super job in Italy. Of course they were in 442 Combat Unit. He still tells me that even if he tries to explain their hardship no one will be able to understand him. After my son was drafted, others began to comply with draft, too. And the son of the mean person who yelled at us, also went to the army.

AM. When the war began, I too had to take a physical for the army. However, I knew they will not take me because I had 3 children already. My

wife was already dead by then. I was too old to go to war for one thing, and if they drafted me the government must be responsible for taking care of my kids. So I was sure that they would not take me. However, my son got drafted when we were in Cincinnati. It was right after his high school graduation. He was supposed to go to college, but the draft had got wind of it. So he could not go to college. I suppose they were watching kids who were graduating from high school for drafting. He was trained for 4 months, then he was sent to Iloilo via Australia. By the time he came to Okinawa, the war came to an end. I was very worried about him because Iloilo shot at Japanese. He was told not to walk around the town by himself. He was to go out of the army camp with his white friends. He had to be very careful there. Then he went to Okinawa. He stayed there for two months and came back to the States. He was able to travel around Japan. He met his sister there. He took thousands of photos, but he had so many that I could not even look at them.

In Tokyo he stayed with my relatives there. He was planning to stay there for a week. But he was bitten by flees all night long and he was so itchy that he cut the stay to 3 days and left the house. He said that these bites were so itchy that he suffered 3 days from the bites. It was right after the war so they did not have cigarettes, but he could get any amounts he wanted in the army. Besides, he did not smoke himself. So he brought cartons of cigarettes to my relatives. These were very valuable gifts. However, he could not stand these flea bites, so he cut his stay very short.

Well, I suppose there was no chemicals to kill flees because of the war.

Cleanliness at that time was the secondary consideration. He did stay in Tokyo for a while, though, before he came back to the States.

Q. There was a question of loyalty which Japanese people were forced to take sides. What kind of things do you remember from that confrontation?

AM. Those people who were Japan loyalists, were sent to Tule Lake. I don't know what happened to them.

Q. I heard that the question an Emperor was taken out of the questionnaire. Am I correct?

AM. I think 442 soldiers really demonstrated the fact that Japanese Americans were loyal American citizens. Though parents were put in the concentration camp, these young Japanese American soldiers proved themselves to be loyal citizens. I think parents also benefited from their work. After that incident there were not very many problems anymore. I think people who put us in the camp were embarrassed by their own acts.

SABURO
NAKITA

ANS. In the camp there were those people who had short wave radios and listened to the "Nippou Pai Hone: Ho-koku" (official news from Japanese was headquarters). All the news which came out of the Nippou Dai Hone: were lies, but some Issei believed the news. These believers used to write news on paper and pass them around. There were quite a few people who were pro-Japan. There were problems between pro-Japan and the moderate groups. These fanatical pro-Japan people used to accuse others. They said that the huge Japanese navy was not going to be destroyed by anyone in the world. These people who were listening to the shortwave radio spread the news all over the place. Well, you know you could not blame these people,

because it was Japanese Government who lied first.

Q. Did arguments between these two groups continue to happen after the fanatical people were sent to Tule Lake?

SABURO
NARITA
ANS. There were some of these fanatical people who were not sent to Tule Lake. Well, this news paper containing the State of Japanese armed force was an impressive thing. They used to list all kinds of victories all over the Pacific. There were those who kept these newspapers from the beginning. It got to be quite voluminous.

Q. They were not caught by the Administration?

SABURO
NARITA
ANS. No. They did all these things under cover. Actually those fanatical people were in a close contact with each other and they passed information among themselves. So there was no way in which the administration could get hold of these newspapers.

Q. Was there any truth to these rumors?

SABURO
NARITA
ANS. No. No. Not at all. However, these people were saying what they heard from the Japanese Government. It was the Japanese Government who was deceiving people. There were people who sent letters to our camp from other camps telling us about these news. They were saying that the information they got was the same with what we got in our camp. So the story must be true. It might sound very commical now, but at that time these people were very serious.

AM. I was in Cincinnatti and I used to go to see movies there. There I saw news films on the battle of the Midway. In it they showed the defeat of the Japanese Navy. It was a very heavy defeat. The news film showed that there was very heavy fog and battleships had to communicate with each other through telephone and that communication

was picked up by American intelligency. It was said that Japanese were communicating by codes. So they worked very hard to break it. Japanese battleships were concentrating in the Midway. They said that Americans mobilized all available airplanes for the attack. These things were shown in a movie in Cincinnati. You know, I thought American Government was telling us truth, because they showed it before the war was over. Newspaper was carrying the same news within a few days. Though Japanese government was saying, "Japan is winning. Japan is winning," but I had a different feeling about that.

Q. Did you believe that Japan was winning?

AM. I knew that Japan was doing their best, and were winning some battles, but I just could not believe that. I just listened to them from the right ear and let it go from the left ear.

AK. I suppose there were those people who could not believe that Japanese might be defeated. I know there were many fights between fathers and sons.

SABURO
NARITA
ANS. There were differences in economic and cultural levels. I knew that Japanese Army and Navy were good and strong. But they too are limited. Japan did not have materials that America had. So I knew that Japan was losing the war.

AM. When American pilots went out for bombing, they were told to come back alive. But in Japan pilots were told to die at the battlefield, so they killed good pilots first.

SABURO
NARITA
ANS. I heard the same thing. Japan killed all the good pilots in the beginning. So there was no chance for Japan winning the war. I heard from the people who were in the Phillipines that Japan did not

have oil because tankers got sunk by American bombing. So that was another reason why Japanese airforce was very ineffective. So all these resources were the things which they had to accumulate. So if the war was to prolong, then Japan was not going to be able to withstand the pressure of war. It does make lots of difference between the country which had no natural resources and the one which had everything as much as it wanted. If it were like the Sino-Japanese war or Russo-Japanese war, then it was alright because the battle field was closer to Japan and it was also relatively short time. I am a Japanese, but I knew it was a terribly difficult war for Japan.

Q. How did you feel when Japan lost the war?

AK. It was a very tragic day. Like my husband, for instance, he covered himself with "Futon" (guilt) and did not come out of it all day. Our son said, "See, I told you. You said Japan was going to win, but they lost." So it was doubly difficult for him to come out. (participants laugh)

AYO. Reverend Watanabe used to say, "Japan is going to win. So let us go back to Japan." I don't know how many times he said this to my husband. He was in his 80's so he was retiring. Even he believed that Japan was going to win.

Q. How did you feel when Japan lost the war?

AYO. It was very tragic, and I felt "zannen". We stayed here because the children were citizens of the U.S.A. and we also had grandchildren, too, but...

AM. I was outside of the camps so I was getting all kinds of news and I was expecting it. So I did not take this as a shock.

SABURO
NARITA

ANS. I did not want to accept the news joyfully. I did think Japan was winning when they went through Singapore. But when they failed at Guadacamal then I knew that they were going to lock in food and ammunition. I thought Japan was going to lose from these things. When they lost Philippines, then my thesis was proven to be true. It was "zannen" but the time was such that they could not be helped. They say that Defense Department with Mr. Tojgo pushed the war through the Diet. That's why Japan went into war. I cannot take joy in Japan's defeat at all, but that was the "flow of time" (the way the ball bounced).

Q. When the war ended, you were able to come back to California. Is that right?

AM. We were allowed to come back to the West Coast.

SABURO
NARITA

ANS. It was right after the war wasn't it? The war ended on August 15, 1945, so we came back here before a month was up.

Q. When did you come back here?

SABURO
NARITA

ANS. I came back here on September 13, 1945.

Q. Oh, then it was within one month before the end of war. Was there any other Japanese people?

SABURO
NARITA

ANS. Yes. We came back here for the sake of my children's schooling. I was not a Buddhist but I did put up a tent with them and waited until others came back. Mr. Yamamoto and Mr. Sakaquchi lived here in this church.

Q. How were you received by the white people?

AK. I did not think it was bad.

AYO. We were Japanese, so some showed a bad attitude towards us. I went to a Ballico store to buy things but they did not sell anything to me. They served people who were behind me, but they did not come to help me. When all the customers left the store, then they came to help me. There were many incidents like that.

Q. How long did this kind of discrimination last?

AYO. These things did not last too long at Ballico. It must have been about 6 months. Well, then they must have begun to think about their business. They began to serve Japanese people.

Q. Were there any problems at school, when your children returned to school?

HARUKO
NARITA

ANH. There were times when our children were pushed around at school. These things lasted for awhile, too.

SABURO
NARITA

ANS. There were some cases which our children were treated discriminately.

AYO. There was an incident where someone shot a bullet into a house owned by a Japanese. It was those people who came back to see the situation in Cortez.

SABURO
NARITA

ANS. It was the time when we were still in the camp. It was Mr. Noji and Mr. Kage. They came here to see the situation and they stayed at the old parsonage. It was at that time when someone shot a bullet into the house. So they were really surprised. So one of them ran back into the camp. But the other stayed there. He worked in the vineyards. By the time we came back, he was working in a raisin plant, dehydrating Thompson grapes. It was a farm co-op plant. So when we came back, we sent out luggage to the co-op. It was very beneficial for us. Our train stopped right here, too, and it was very nice. So we were able to come back here without too much

complication for the transportation.

Q. When you came back here, you had to cultivate the field all over again?

SABURO
NARITA
ANS. Yes. That was the real problem. We leased our field. Though there was one manager, he leased each field to others. The difficult thing was that these people did not return the fields to us right away. They also used our house, too. But they did not want to return the houses to us. They too had to find houses of their own. Even white folks were having hard times finding housing. Sakaquchi family were lucky. They got back into the house right away.

AS. Yes. When they left, they cleaned up the house and it was kept very clean. It was the person who drove tracktors.

AYO. If you had bad persons in your house, then it was very bad. When they left they took everything they could. All those things they took were ours, you know. They did not move for 3 months either.

SABURO
NARITA
ANS. It was different with different people. These people who used our house could not leave until they found their own house. So they stayed and stayed, and we had to live in a tent.

Q. What do you mean by living in a tent?

HARUKO
NARITA
ANH. It was an army tent. WRA loaned us tents, pots and pans and all other necessary things. We pitched tents like army camps. It was the place where the Buddhist church is now. It was a very hard life.

AYO. It was a very hard life, we had to steam rice in a great big pot. It was just like the messhall in the camp (except that we did not have that facility.) They asked us to be the chief cook in the beginning. We refused, but they asked us again and again, so we

accepted the responsibility, we made steamed rice in a big pot twice.

We made toast outside on a big grill.

Q. How many families did you feed?

AYO. There were many of them ... maybe 20 families.

Q. When did you get up in the morning to get ready?

AYO. Three in the morning. We steamed rice and made rice ball for lunch.

Q. How about dinner?

AYO. People came home early, because they did piece work.

Q. What time did you go to sleep?

AYO. Well, it was rather late, because we had to get ready for the breakfast. It must have been about 10:00 pm.

ANS. You see, we had only one big pot for rice and a few pans for all these families. Didn't we take turns for the chief cook?

AYO. Yes, it was after we had worked for a while, maybe a month. After that we took turns.

Q. How long did that tent last?

ANS. It must have been about 3 months.

Q. It was still winter, wasn't it?

ANS. Yes. And it rained very hard. We had to use lanterns, too. It was very difficult for families with small children.

Q. Did you have any money?

ANS. Yes. Everybody had enough money to sustain themselves.

Q. That was really good.

ANH. Yes. We saved money and spent it very carefully.

Q. How much money did you need for a month?

AYO. We asked \$5.00 from each family. You know people used to say, "I grow tomatoes, so please come and get them. It was just like that with other vegetables. These things helped us a lot. They were so kind and helpful. They said that we helped them a lot. So they were returning the favors.

SABURO
NABETA
ANS. These people were Philipinos who were labor contractors. They worked for Japanese families, and while we were in camps, they took care of our farms. One of these Philipinos used to work for Asa family. When we came back this man was growing tomatoes and other vegetables. This man, a Philipino, used to say that they are Asians, just like Japanese are, and they really took care of us. They used to say, "We all are Asians and you don't have to worry." They used to come over and help us alot.

HARUKO
NABETA
ANH. They had the same attitudes even before the war. They said that they were Asians and we should help each other. They came and helped us in the fields.

AYO. They brought eggplants when it was in season. When it was tomato season, they brought tomatoes after tomatoes. Well, we ate them every day.

Q. You asked \$5.00 from each person?

AYO. No. It was \$5.00 from each family. When the money ran out, then we asked some more.

Q. How long did that \$5.00 last?

AYO. It was .75¢ for each family, or something like that. So it could not have lasted one week. It was not money but food that we could not get.

SABURO
NARITA

ANS. Once a Philipino brought us fish, a salmon. The only thing we could buy was rice at that time. So it was very precious thing we received.

Q. You mean Japanese people did not go fishing?

HARUKO
NARITA

ANH. Well, for one thing we did not have fishing poles and also we were afraid to go out, then.

SABURO
NARITA

ANS. The first concern was to produce good grapes and sell them. And also to go back to our houses. You see, we used to be the bosses and used sharecroppers, but that year we were share croppers and they were the bosses. We wanted to finish the work in the field that year. The faster we could, the sooner we can get back into our house. So we worked very hard. We even got payed by our "Bosses" who used to be our workers. It took till November. We were picking grapes till then.

Q. When the season was over, did they return your land to you?

AYO. Well, no. They did not leave our houses until they found their own houses.

Q. At the sametime the field as well?

SABURO

ANS. Yes.

AYO. But the field was in a bad shape.

AK. It took us three years before we could put our vineyard back into good shape. When we went to see our vineyard we found weeds so high. I couldn't even see vines.

SABURO
NARITA

ANS. Mrs. Kajioka's field was in a bad shape, but Mrs. Yoneyama's field was well cared for.

AYOU. Our house was an old and poor house. So they gave it back to us soon. We stayed in a church for a while, but we were able to get back into our house soon.

HARUKO
NARITA
ANH. Ours was rather late wasn't it?

AYO. My husband ordered a "ohuro" (a bath tub) and set it immediately. We worried about burning wood, food, "okazu" (supplemental dishes). So we just did not have time to pick grapes at all. We were very very busy.

SABURO
NARITA
ANS. Well, it was the same with us. We had to pitch a tent, set up kitchen area, buying and gathering food. Yes, it was very busy. Oh, yes, we had to make toilet, too. For a while it was very busy. We could not go to work until all these things were organized.

Q. Was that "ohuro" (a public bath) public? Could 20 families use it without getting dirty?

AYO. No. It was a huge one like this blackboard. People would wash themselves before they got into the tub. So it did not get dirty.

HARUKO
NARITA
ANH. We had just a tub. So we just had to wipe ourselves.

SABURO
NARITA
ANS. Until we pitched a tent, we slept in this church. Everybody slept in the hall right next to each other. Men, women, children, it did not matter who they were. We all slept in the same hall. They say, "Zakone" in Japan, which means sleeping like many fish layed out on a board. Well, at that time there was no pride or shame. The only concern was to have a roof over our head.

HARUKO
ANH. Inspectors used to come around and see how we were doing. He just stuck his head in the hall and said, "Oh they are doing OK."

SABURO
KAWA

ANS. Well, though Japanese had a rough time , we really think America is a great country. When I visited Japan, they used to ask me, "How did Americans treat Japanese there. We really worried about Japanese Americans." But I know people in Japan had it rougher. They really suffered. People who came back from Korea and Manchuria faced the worst situation. They said that these people who came back to Japan with only what they wore. On the other hand, food and clothing were provided by the government here. It was a good treatment we had in this country.

They say the reason why we were put in the camp was to protect us from hostile people. My relative was a POW, who was fighting against America. One soldier told him if he would like to come to the U.S.A. He refused because he was so worried about his wife and children in Japan. So I told him that our treatment in the camp was a lot better. We were well protected.

AM. I left camp earlier and went to Cincinnati.

Q. When was that?

AM. It must have been a year after we stayed in Amachi camp. Mr. Hiratee told me that he wanted to study. I left the camp before he did. I was not discriminated in Cincinnati at all. Then I went to Detroit and worked in the Automobile factory. I was there till the end of the war. My son, too, was able to work there during his school vacation. We sent him to school so that he would not have to go to war. I had him registered, tuition, room and board paid. But as soon as he graduated from high school he was drafted. Some one must have been watching. So he went. He spent $2\frac{1}{2}$ years in

Okinawa.

Q. I was in Japan during that time. Once in a while GI's came to our school in Army trucks and spraid DDT all over our body, hair and everyplace; boys and girls likewise. It was to kill flees and lice, but we turned white with DDT.

SABURO
YAMASHITA

ANS. They say there were ticks in Colorado. Mr. Sakaguchi, Mr. Yamaguchi and Mr. Yamashita went to work someplace in Colorado and they were bitten by ticks.

Q. So you spent 3 months in the army tent and were able to go back to your own house. But were you able to farm well?

AYO. During the war the price of grapes were very good. So Mr. Momberg was able to save some money for us. He paid our mortgages during that time. When we left we were having really rough times, but when we came back the financial picture was a bit better.

Q. I would like to ask you this. Do you think that Nisei did very well in school?

AYO. Yes. They were very good students. I don't want to brag about it, but they were better than others in most of the schools.

Q. How about the other people?

SABURO
YAMASHITA

ANS. We sent many children to schools. I used to think that Nisei did rather well. I still have 2 sons in college. The rest are graduated from colleges. My children liked to go to school.

Q. Why did you think Nisei did so well in school?

AYO. Would it be that because Nisei did not have to work as hard as Issei, so they could concentrate on studying?

AK. I also think that Nisei had seen Issei working very hard, so in

turn they studied very hard. These hard working Issei were sending Nisei to schools so they seemed to feel that they had to study hard.

AYO. So I think most Nisei were above average in their grades.

AYA. They did not say that by words, but I'm sure they were thinking about all these things.

ANS. There is also another reason, I think. First Issei pioneers were those who had no education, not all of them were of course. But they came here because of the financial difficulties in Japan. They wanted to earn money. They had a very difficult time and this kind of hardship could not last too long. So they had to go to school and earn the status as respectable as whites. I feel this was in the back of their minds. So when they studied, they did not waste time. They studied hard and made themselves in those days.

Q. There are some proud people who say that Japanese have better brains than others. But do you think that Japanese have better brains than the whites, for instance?

ANH. Some of the white students came from lawyer's families or doctors families and they were very sharp. These students were naturally bright. However, Japanese students had no such family background and they had to study hard to achieve what they have achieved. I know Nisei studied till midnight and even till 1:00 am in the morning.

ANS. I know there are those who did very well in schools but did not do so well in society. In this sense, whites do have foundations. These respectable white people's children do study according to

their selfesteem, so they continue to achieve well in society, too.

Q. Mrs. Kajioka, what do you think?

AK. I had six children, but I could not send them through college.

The last 2 sons went to the Army and came back so they did go to college by themselves. Jokingly they say that they do not owe college education to mama and papa. Other children finished high school.

Q. Your sons could not go to college because they had to help papa, is that right?

AK. Yes.

Q. What do these college graduates do?

AK. The last son has been working at Sumitomo Bank in Sacramento for over 10 years.

Q. How about the other one?

AK. He is in Richmond. He is an accountant. He is working there for mor than 20 years now.

Q. Do you have others?

AK. I have 3 more sons. One of them is a truckdriver, transporting meat. And the other one is a mechanic. The oldest one is farming with us.

Q. How about your children?

SABURO
NARITA
ANS. The oldest one is an accountant. He had been working for more than 10 years. When I decided to retire, I asked him whether he would like to farm, he said he would. He has been farming with me for 3 years now.

The next one was a teacher, but she got married, so she is not working right now. The next one is a secretary. The next one is

also a secretary. The next one is a teacher in Merced. The next boy is an administrator in the Merced City School District. The next 2 sons are now going to college; one is in San Jose State and the other in Chico State. We have 9 children.

Q. How about you Mrs. Yoshida?

AYO. The first son is farming, though he was an electronic technician. The second one was a mechanic, but he is farming also. The third one is in San Jose; he is a dental technician. The fourth one went to the Army and learned musical instrument. He lives in San Bruno. The fifth one is landscaping in Merced.

Q. How about Mrs. Sakaguchi?

AS. I have 5 children, 2 boys and 3 girls. The first one is a farmer, the second one is an office worker. The oldest girl attended high school in Japan. The second one went to school in Iowa and got married. The third girl attended college and got married. She has 4 children.

Q. How about you?

AYO. I have 6 children. The first son is farming. The second son is also farming. The third boy is working in an office in a nursery. The oldest daughter is here in Cortez and the second one is in El Ceritto. The third girl is working in the Funi Bank. The oldest one went through Jr. College, the second UC Berkeley, the third Jr. College. Younger 2 sons graduated from UC Davis. The oldest son had to take care of the farm, because my husband had died early. This one attended night school and graduated from Jr. College. I did not know that he graduated from it.

Q. The reason why you came to Cortez and settled here was because you wanted to educate your children. Do you think it was worthwhile for you to come here?

SABURO
WARITA
ANS. As I said before, it has become very easy. However, after we came here, during the time when we were sending kids to school, it was very difficult. I came here as a "yobiyose" and my father had a house to live in. So I had some place to sleep. But when pioneer Issei came, they had to work for white people without knowing English. They worked 11 hours to earn \$1.00. That's how they raised their children.

In comparison, today, late comers young Issei had made it rather easy. Though we had to work hard, we were able to send children through schools, but it was very difficult for pioneer parents.

AYO. Yes it was. When we got up in the morning it was still dark and you could see lights here and there.

Q. How did you spend a day? What time did you get up in the morning for instance?

AYO. Well, when we got up it was still dark. It must have been about 5:00 am.

Q. Then what did you do?

AK. Well, you see my mother-in-law was with us, so my husband and I went out to work in the fields from the dawn. We did not come home until it was dark. So when kids got sick, they did not cry, "Mama!", instead they cried, "Obachan! Obachan!" (Grandma! Grandma!) Well, because Mama was not at home all the time, so children had to depend on the grandmother.

SABURO
NAGATA

ANS. Well, I remember getting up about 4:00 am to go to work in Cressy (near Livingston) to work in the onion field.

Q. That early in the morning?

HAZUKO

ANH. Well, you have to work early in the morning when you work with onions. If it gets late in the afternoon, onion gets burned. So we quit working around 10:00 am and rested.

SABURO
NAGATA

ANS. Even if we were working on our own field, we had to start from 6:00 am. It's really easy now. We got lazy. Even if it were winter time, we washed up early and worked in the vineyard cleaning vines. Men, women and children worked together. We worked 13 hours with strawberries for instance.

Q. What would you like to say to Sansei?

AYO. I would like to tell them that the reason why Japanese Americans have a fairly good life is because Issei had worked very hard to build basis for it. Sansei listen to us well.

AS. You know Nisei don't want to talk about this. They say they don't want to hear.

Q. What would you like to tell them?

AS. I haven't thought about it. Our youngest one is 19 now.

Q. My grandmother used to say that hard work is good enough to buy for young people.

AYO. I agree with that. When you become older, you will understand why. Nowadays young people really don't know what hardship is. Parents send them to school. If they study hard it's really worth it, but...

Q. What do you think?

SABURO
NAGATA

ANS. I would like to preserve the hardship of Issei for Sansei. I would

like them to have the spiritual strength to overcome crises of life.

HAKUO
MAYEDA
ANH. I would not like to be a domineering mother. My idea is "you make your own bed." If you don't, then you must sleep in a messy bed.

Q. How about you, Mrs. Kazioka?

AK. They are all grown ups now. They don't speak in Japanese and I don't understand English well. But I do wish them to become very good persons. I just don't know what I should tell them.

Q. Who do you think that good person is?

AK. Well, he is diligent, not laughed at, honest and a good worker.

Q. What do you think?

AYO. I would like them to be very kind and honest and have faith. Just like Mrs. Nazita said they do listen to our stories. They do know our hardship. It is very important that they are prepared for the future hardships.

Q. Mr. Mayeda?

AM. I don't try to influence them. If they want to go to college, I'll help them as much as I can. If he needs money I'll give it to him. He did go to college, but he found out that even if he graduated from college, he could not get a job. So he quit the school and started working. But he started going to night school. In fact, he became better student that way. He has been working at the same place for 10 years now.

My grandson is studying to be a doctor. My grandchildren don't speak Japanese at all. It's the same with all of them. Even if I try to speak to them in Japanese they don't pay any attention. They would laugh and show attitudes which say, "I don't know what you are talking about." His mother speaks to him in English,

so there is no opportunity to speak in Japanese at all. Everything is in English. They come to wake me up in English saying, "Grandpa, Grandpa".

AYO. It's kind of hard. When they were small they used to come to me saying, "Grandma, Grandma." But when they start going to school, they just said, "Hello". and go way. Even if I try to talk to them they don't understand. When I call them on the telephone, if their mother is not home, it's really terrible. We stumble over words and both don't know what to say. We can't communicate with each other, at all.

ANH. I heard that Nisei and Sansei in Los Angeles were able to attend Japanese schools, so they can speak in Japanese very well.

Q. You mean you did not have a Japanese school here?

AM. We had one before the war. Buddhist church sponsored it, but it did not open after the war.

A. Even if a Japanese school is opened, Sansei would not attend it. Before the war a Christian minister taught Japanese here. Reverend Watanake taught Japanese. Buddhist church formally called a teacher from Japan to teach Japanese.

AM. Well, so if grandchildren spoke English only, then we had to learn to speak in English.

ANS. Well, I'm studying English very hard. I have to do it.

AK. Nisei do speak Japanese very well, because their parents spoke Japanese, though they cannot read or write in it. Some people asked my son, "how many years have you stayed in Japan?" So he says jokingly, "3 years," though he has never been there.

Q. American teachers thought that Japanese culture was inferior when Nisei attended primary schools. So they must have felt discriminated, because they did speak to each other in Japanese for awhile. Well, first of all they looked Japanese and their behaviors and manners were different. So it wasn't that Nisei hated Nisei, but that they had some feeling of toward them. They were discriminated because they were Nisei. They were in a very difficult situation. Have you thought about these things?

I know a white school teacher who told me that when Nisei children drew pictures they would draw a big battleship with a big Japanese flag and a small battleship with a small American flag. In their formative years they must have experienced deep feelings of disadvantage and loss because they were Japanese. They must have acquired an inferiority complex here.

SABU
NARRA

ANS. My wife was born here and doesn't know anything about Japan. She attended highschool for 2 years. Her parents did not understand English at all. But many Japanese children had to repeat the first year because of language deficiency. However, when they learned language skills, they could even skip a year or two. As to inferiority complex, it all depends on the family background and individual experience. I heard that Florin, Walnut Grove had segregated schools. So when they went to school, they would be talking to each other in Japanese. So people in that area can speak Japanese very well.

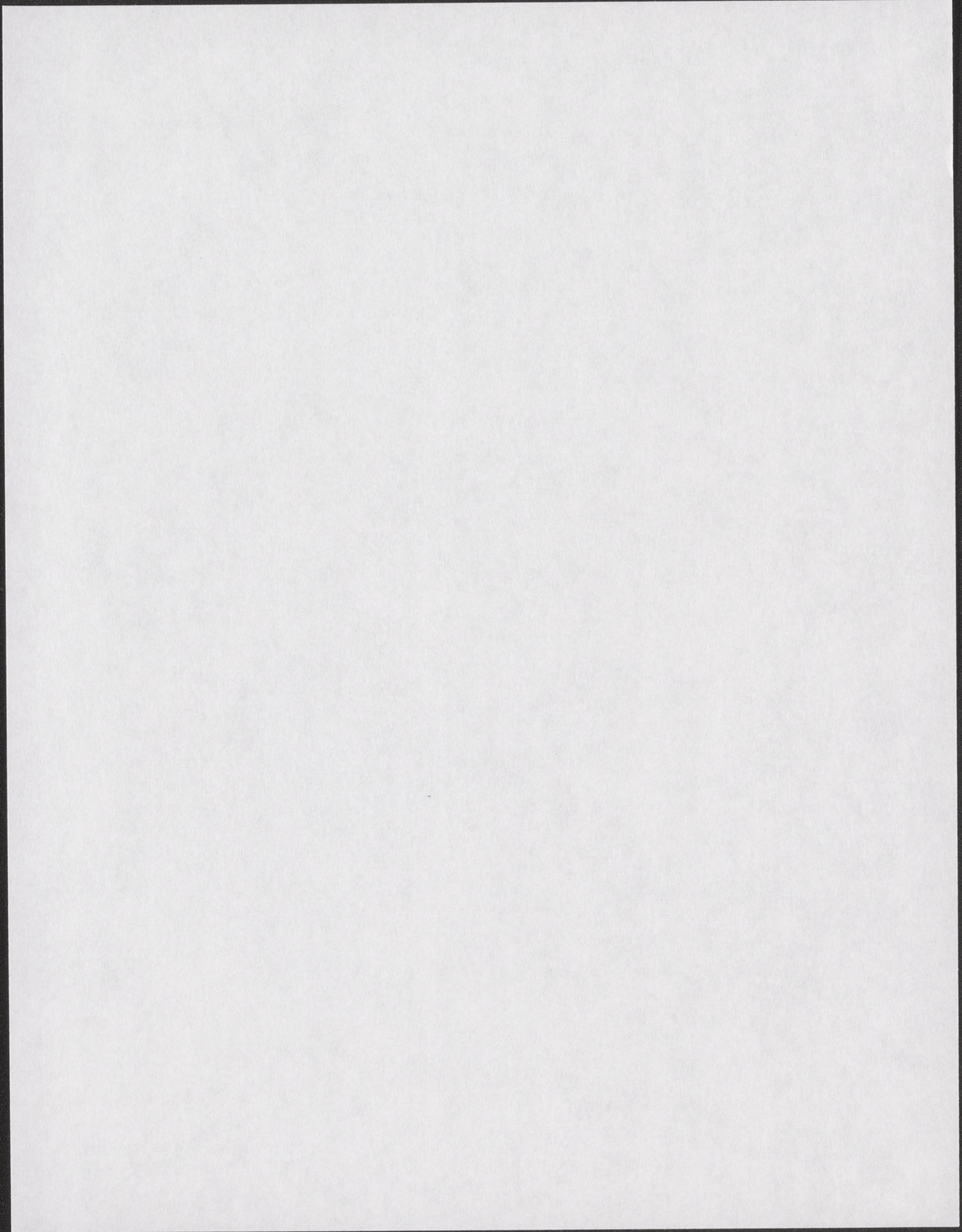
HARUKO
NARRA

AHN. There was a man who moved to Cortez from Florin and he could not speak English very well. He had a terrible accent.

SABURO
Miyamoto

ANS. Once there was a discussion about building a neighborhood school here. They (white officials) would build a school right in the middle of Cortez, so Japanese could educate their children there. However, one of the prominent Japanese men, Mr. Miyamoto, said that they will collect used text books to the school, with lesser quality teachers so we should not ask the district to build a separate school for ourselves. That's why we did not have a segregated school. In the beginning we thought that it was a good idea because it was going to be very close to our homes and convenient. They did say, though, that they would not provide enough funding to carry out the educational objectives. However, they said that these segregated schools lacked pencils and papers. Other schools get more benefits.

Q. You know, it's about 10:00 pm now. I could stay here all night to listen to you, because there must be more things that you could share with me. However, I must thank you for your cooperation and terminate the interview for now. We will be translating this conversation so that young people can read about you. We are hoping that we can publish a book from these materials. These materials will be used in ethnic studies programs, as well as in churches. We could also make children's stories and also use them in Sunday schools. Thank you very much.



NAME: Mrs. Haruko Narita

AGE: 59 years old

BIRTHDATE: 1914

BIRTHPLACE: Miye Ken

WHAT YEAR AND AGE DID YOU COME TO THE U.S.? Age was 10 months old

MAJOR OCCUPATION: Husband was a farmer

RELOCATION CAMP: Amache, Colorado

NAME: Saburo Narita

AGE: 70 years old

BIRTHDATE: October 5, 1903

BIRTHPLACE: Kamagawa Ken

WHAT YEAR AND AGE DID YOU COME TO THE U.S.? 1921

MAJOR OCCUPATION: Farmer

RELOCATION CAMP: Amache, Colorado

Mr. Narita: My wife knows about this place more than I do because she has been here from the beginning.

Q: What is your name?

A: My name is Saburo Narita.

Q: Where were you born?

A: I was born in Kanagawa Prefecture.

Q: Were you born here, Mrs. Narita?

A: No, I was born in Mie Prefecture.

Q: When did you come here?

A: When I was 10 month old.

Q: What is your name, Mrs. Narita?

A: Haruko.

Q: When did you come here, Mr. Narita?

A: When I was 18 years old.

Q: What year were you born?

A: In 1903.

Q: When were you born, Mrs. Narita?

A: In 1914.

Q: Did Mrs. Narita's father come here in 1914?

A: He came here in 1915.

Q: What kind of a family did you come from, Mr. Narita?

A: I came from a farming family. When I came to America, my father, mother and brother were farming at Mt. Eden in Alameda County. They sent for me from Japan.

Q: With whom did you live in Japan?

A: I lived with my uncle.

Q: Were you in Japan alone?

A: I was living at my uncle's with my older brother and older sister. My father came back and took my mother and brother to America with him, so I stayed at my uncle's with my sister.

Q: How long did you live with your uncle?

A: My mother came to America when I was in 6th grade in grmmmar school. After that I stayed at my uncle's with my sister until I came to America. My sister got married a year before I came to Ameirca.

Q: Were you lonesome when you were in Japan?

A: My sister was with me, and I was like a member of my uncle's family, so I didn't feel lonesome. I was lonesome for a while after my mother and brother went to America, and sometimes I could not have much freedom as other children in the school because I did not have my parents with me.

Q: Did grandparents live in the same family?

A: Only grandmother, uncle and aunt. As my uncle and aunt did not have children they loved us just like their children. We called them grandfather and grandmother as they were that old, and we loved them more than our parents. I went back to Japan after 8 years in 1930 as my uncle and aunt wanted to see me. I loved them more than my parents.

Q: How much education did you have in Japan?

A: After graduating from grammar school I attended an agricultural school for 2 years.

Q: Do you have any happy or sad memories of your childhood?

A: When I was a child my mother was with me, and she used to take me to see slide shows. My grandmother liked gidayu (a ballad drama) and used to take me to see the show. Those were my happy memories. My sad memory is that my mother could not do much for us when my father did not send much money from America.

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I think we lived happily compared to some other children. The time I was sad was when it rained or snowed other children had their parents pick them up from school, but I did not have parents to pick me up. I wished my parents were with me. My mother and brother were with me until I was ⁱⁿ 6th grade. Then my father went to Japan and brought them here. I have two younger sisters who were born in America.

Q: When did your father come to America, Mrs. Narita?

A: He came around 1906. He went back to Japan and married my mother. He was going to live in Japan, but he thought it would not work well, so he came back to America. I was born in Japan, and in 1915 he sent for my mother and me. We came here in February, 1915.

Q: Where did you go first?

A: We went to Newark in Alameda County where my father was farming.

Q: Where did you go from there?

A: We came here from there.

Q: What year did you come here?

A: In December, 1919.

Q: Then you came here in early period, didn't you?

A: Yes, my father was a pioneer.

Q: How old were you then?

A: I was 5 years old.

Q: Do you remember about those days?

A: Yes.

Q: What kind of thing do you remember?

A: I remember we had an old horse. It was a stubborn horse and would not get on a train, so we blind-folded it and got it on the train. I also remember that there was a Japanese hotel on Highway 99 near Turlock. We stayed in that hotel for about a week as our baggage did not arrive. I remember playing there. I remember that after the baggage arrived, our friend brought us and the baggage here on a horse buggy.

Q: Did you come straight to this land?

A: Yes.

Q: About how many acres were there?

A: It was 20 acres at first, but bought another 20 acres later.

Q:(Mr. Narita) Where did you go first when you came to America?

A: I went to Mt. Eden. My father was farming on the land north of Mr. Shibata's nursery on share base, so I went there.

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My father, mother and brother were farming there. My sisters were 3 and 5 years old then. In those days melons and tomatoes were products of that area, so my father was growing them. I came here in September when melon was almost finished, so I was scolded by my father for going there late. I was scheduled to be there in June, but as I did not pass the physical examination at Yokohama because of eye disease I did not get there until September.

Q: What ship did you come to America on?

A: Siberia-Marun. of Japan Yusen Line.

Q: Did it leave from Yokohama?

A: Yes, it did.

Q: Do you remember anything about the voyage?

A: A man named Yamagishi who was coming to America for the second time called me "young, young", and used me as an errand boy. I helped him cheerfully bringing him water and anything else. As I did not get seasick, I helped people who were seasick. It was the first voyage for me but I did not get lonely as I had the hope of seeing my parents. As my uncle and aunt took care of me I longed for Japan for the first 2 or 3 years. A year later my mother went back to Japan with my sisters, and my father went back to Japan at the time of the great earthquake in Tokyo area. I lived with my mother only a year and 3 months, and with my father only 2 years and one month, so I did not have much of a relationship with my parents.

Q: Didn't your parents and sister come back to America after that?

A: They all lived in Japan after that.

Q: Who stayed here besides you?

A: My older brother did, but he went back to Japan in 1926. As he stayed in Japan long, he had to take a physical examination for draft. He passed it, and he served in the Army for 2 years. When he was discharged from the Army in 1929 I went back to Japan and the whole family got together. In 1930 I came back to America.

After my brother left America and before I went back to Japan I spent 3 to 4 years going to school and working here and there in Alameda, Oakland and San Francisco. In America we work from around April in the country. In that area we could not work when it rained in winter. Around 1927 I had to make my own living, so I worked at ^EAden Salt Company in Newark during the season. I made 30 to 35¢ piling salt in gondola, so I made 9 to 10 dollars a day. As my brother used to work there, and his friends were there I worked there for about 3 years. I made some spending money so I went back to Japan.

When I came back to America in 1930 there was Depression and laborers were paid only 25¢ an hour working in ranches, so I went to Guadalupe to pack cauliflower. I started getting 50¢ an hour for packing, but a week later it was raised to 62.5¢ an hour. In packing house the hours were irregular. Sometimes we worked 2 hours and other times 8 hours. In those days I had a

car, so I took men from boarding house to the field and received money for gasoline. After that I went to Pescadero where my friend was growing peas and worked as a supervisor. Since then I went to Pescadero every year and worked as a supervisor, drove laborers in trucks, and took care of horses. When the sugar season started in August I worked in sugar ranch from August to December. I didn't do anything in December and January.

Q: Did anything interesting happen there?

A: As I was alone I went to watch games or went places with friends. I did not like to play games, so I bought a car and drove around.

Q: Did any event happen there?

A: When I worked in the salt farm people were rough, and there were fights often. In those days the immigration law was strict, and immigration officers came often as they heard that stowaways were working in salt farms. At one time I was suspected as informing the boss about the stowaways as I could talk to the boss in English. Some people were caught by Immigration officers.

Q: Around what year was that?

A: Around 1928 and 1929.

Q: Did you get along well with your father?

A: We did not have too close of a relationship, but we did not have any quarrel either. We had a happy home. As I was separated from my father since I was 4 years old, it was hard for me to call him "father". My sisters called me "brother from Japan." It was a short period, but we were treated equally.

Q: Mrs. Narita, what kind of thing do you remember since you started living here?

A: I remember quarreling with my sisters.

Q: How many brothers and sisters do you have?

A: There were 7 girls including me.

Q: When did your father pass away?

A: When I was 17 years old.

T: It was good that your father was well until then.

N: Yes. When I was in 2nd year in highschool my father passed away. I quit highschool after that and helped mother with farming.

Q: Did you go to grammar school and highschool here?

A: Yes, I did.

Q: Did you have fun at school?

A: Yes, I did.

Q: Did you go to school with the white children?

A: Yes, I did.

Q: Did they give you a hard time?

A: In those days children were rough, and boys gave us hard time.

Q: Were they Japanese boys?

A: Yes. In those days there was a school near here. It had first to eighth grade with one teacher. We walked home with friends but sometimes boys made girls cry.

Q: Did you speak Japanese or English then?

A: As my parents spoke Japanese I could not speak English, so I had to repeat the first grade. We had a reunion this year, too. Most graduates then were boys. We entered the school together, but as we could not speak English we failed a year. The oldest boys and girls in the family knew only Japanese they learned from their parents and could not speak English, so most of them were a year behind.

Q: Were there white pupils in that school?

A: Yes, there were.

Q: About how many Japanese and how many whites?

A: When I entered the school there were quite a few Japanese pupils.

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Q: Were there about half and half?

A: Maybe about half and half.

Q: How did you get along with the white children?

A: I remember all the children from the first to the 8th grade played games together at recess. We were divided into 2 groups and big 8th graders made us run pulling our hands.

In those days we did not play baseball. After I came to school in Ballico we played baseball.

Q: What kind of thing was fun at school?

A: I don't know what to say.

Q: Did you have any trouble?

A: I did not have much trouble. The only trouble was that I did not understand the meaning of words as I did not know English. Sometimes I had to look the words up in the dictionary.

Q: Did your father had enough income from farming?

A: In those days business was not good. He came here because he made some money and bought the land here. Since then things did not go well. When he planted grape the wind damaged it or rabbits ate it, and the grape did not grow fast, so he had a hard time. In those days when the wind blew the sand got into rice and everything else. Sometimes we stayed in bed when the wind blew. As we did not have anything to protect from the wind, the sand flew all over when the wind blew.

Q: The soil here is sandy, isn't it?

A: Yes, it is. North of the church and northeast of the railroad track the ground is not sandy, but on this side up to Delhi. The ground here is so sandy that it does not absorb water when we irrigate, and when it is hot in summer the sand gets burnt so the grape gets burnt, also. As the rabbits eat the grape, we have a hard time growing grape, and when it is ripe the price is cheap, so we had a hard time.

Q: What year did you come here?

A: In 1933.

Q: What year did you father die?

A: In 1931.

Q: Did you say that you quit school and farmed with your mother after your father died?

A: Yes, I did. I drove horses, and I put 50 pound boxes of grape on the wagon with my sister. I did a man's job.

Q: It must have been hard for you when your father died, wasn't it?

A: That was the saddest time in my life as I did not know what to do. Some white woman told us to ask help from the Welfare Department, but as my mother was a strong-willed woman she did not do that.

The year my father died we could not sell grape. For two years we dumped the grape. As we did not have any income we went to the bank and asked for loan. We borrowed money with an excuse that we wanted to buy hay for horses. In those days we were growing eggplants so we sold them and got some money. In summer-time we picked eggplants, packed them and shipped them out.

Q: How old were your youngest sister then?

A: I think she was about 7 years old.

Q: Mr. Narita, what year was it that you worked at Pescadero?

A: After I came back to America in 1930, I worked at Pescadero and the salt farm. Then the Depression came and the wages at the salt farm went down, and the wages at the ranch was only 25¢ an hour. My family in Japan wrote to me telling me that I should get married and have a family. Mr. Yoneyama who used to help the Narita family lived next door to me. His nephew and I worked at the same place. Mr. Yoneyama asked his nephew how about the Narita's daughter for me, so I came to meet her. That is how we were married. Mr. Yoneyama knew me through his nephew. Mr. Yamanaka who knew me acted as a go-between. I wrote to Japan, and my family thought it was all right, so we were married.

Q: Was that in 1933?

A: Yes, it was.

Q: It was the worst year, wasn't it?

A: It was getting better then. 1932 was the worst year. 1931 was bad, also. When I went back to Japan I was told that if I did not hurry back to America I have to take a physical examination for the draft, and if I pass it I have to serve in the military so I may not be able to come back to America. In those days the relationship between Japan and America was bad, so I came back to America as it was before the Sino-Japanese Incident started. When I came back to America the Depression was here. From 1930 it became worse as the time went by. I was single so I did not have to worry about making a living. As I was healthy I could work. I did all kinds of work traveling around.

Q: You came here, got married and changed your name, didn't you?

A: My mother-in-law wanted me to change my name to Narita. In those days I think the Isseis were afraid the man might walk away even after getting married, so I went to the court and had my name changed. For a while I thought about leaving my wife here and going to the salt farm and make money as we could not make money by farming.

Q: Mrs. Narita, you didn't want to leave here because of your mother, didn't you?

A: Sometimes I wondered if I should, but I thought I would be undutiful to my mother as she worked so hard. When my father

died, people said, "How can she manage a farm when even a man cannot do it", but she wanted to show that she could do it. Some white people suggested her to get the welfare, but my mother said she was too ashamed to do so. When things got better, my mother said to me, "Wasn't it good that we didn't ask for welfare. If we had received it, people would say that we made it because we recieved the welfare."

Side 2

Q: Were there many people who abandoned their land in those days?

Mrs. N.: Yes, there were. We had 40 acres, but we returned half.

After things got better we bought it back. We leased 20 acres and raised eggplants and other vegetables. After things got better we bought 20 acres back. In those days my father was still alive.

Mr. N.: There was an empty lot across the street. A neighbor was growing eggplants there, but after I came here I went to the title company, and paying the money had it in our name. Since then I raised strawberry, eggplants and vegetables and cultivated the land. The land was not level, and the water from the irrigation ditch would not go to higher ground, so I levelled the ground little by little and raised vegetables on it. By 1937, four years after we got married we finally started producing enough vegetables and started selling them well. We bought a new car that year. We dug a new well the year before that. In that way we invested little by little and improved. In 1938 we bought a big tractor. Every year we

invested some money for improvement. We were more or less on the easy street, so I thought I would do some more improvement when the war broke out. At that time we had expanded our farm and were growing carrots. I had put a load of carrots on a truck and taken to the union, when I heard people discussing whether the news they heard on the radio about the attack on Pearl Harbor was true or not.

(Mrs. N.) The laborers just sat down and would not work as they said we were aliens and could not pay them. Then the shippers said they would pay, so the laborers started to work.

(Mr. N.) On December 7 they worked all day bundling carrots, and by the time I took them to the union it was evening time. When they came here the next day they had heard that Japan attacked Pearl Harbor on the radio so they thought they would not get paid if they work for Japanese. That is why they sat down and would not work unless they got paid. When I told them that the shippers guaranteed to pay them they started working the next day. In those days people worked till late in the union in Cortez loading the cars and shipping the produce. Men who are around 60 years old now worked in their ranch in the daytime and helped packing in the shed at night time. They worked hard. In summer we planted yellow onion and shipped them to the East. As many people worked in the shed Cortez was like a town. Children who graduated from schools helped their parents.

Q: Around what time did you start working in those days?

A: We started working around 5:30 in the morning. In onion season we used to get up around 4 o'clock as onion gets sunburned when it gets hot. We turned the ground over with horses while it was still dark, and then the Mexicans gathered the onion.

Q: Till what time did you work in the evening?

A: We had other work to do like watering the grape, so we worked till around 9 o'clock in the evening.

Q: Did you go to the shed after that?

A: We didn't go to the shed. We just took our produce to the shed to sell them. In those days the union had trucks, so if we took our produce to the union, they took the produce to the market in San Francisco and sold them. In Spring we grew strawberry. Then we grew eggplants, squash and other summer vegetables, and shipped them. As market was cheap we put the produce in old crates and shipped them. Once in a while the members of the union went to the market in turn to check the produce. When we went to the market we found out that produce we packed well the day before looked bad after a day. Sometimes we received complaints from the market, so we went to see and found out that the produce looked bad the next day. Eggplants were not bad, but strawberry looked bad the next day. Strawberry

grown around here are not as good as those grown in cool places, so they were hard to sell. Strawberry came out from Fresno first, and then from this area. They lasted only about a month to a month and a half. Rest of them were sent to cannery to be frozen.

Q: Wasn't it hot here?

A: Yes, it was very hot in those days. There was no such thing as coolers in those days, so I used to put a towel around my neck and wiped the perspiration as I ate lunch.

Q: You suffered from strong wind and heat here, didn't you?

A: Yes, The heat was bad, but the wind blew when we had just planted the seeds, so it damaged the plants. This year strong wind blew away ^{sweet} potatoe and strawberry in Livingston. On the leeward the plants were burried in the sand, and they had to be dug out. It looks like a beach. I had to work hard transplanting them. Eggplants got the same kind of damage when the strong wind blew in April. Our place was especially sandy. Since I came here we did not get much wind damage on the side the grapes were growing, but there was much damage on the vacant lot side.

(Mrs. N.) In those days we were coooking with kerosene stoves, but people would not deliver kerosene to our house as the tires of their tucks might get stuck in the sand. That is why we put a wagon on the corner, and they would leave kerosene on it.

(Mr. N.) As rabbits would eat the grape, we put a wire fence on the boundary of the field. The grass grows there, and then the wind blows and covers the grass. In that way a dyke was made around the field. The cars could not go there, and even the wheels of wagon got stuck in the sand. We would put a small load on the wagon and made many trips to a place where the soil was hard, and then we transfered the load to trucks which took the load to the union.

Q: Was the soil that bad?

A: When I came here my wife's mother used to put a small load on a sled and had a horse pull it until she could transfer the load on a truck.

Q: How many horses did you have?

A: A team (two).

(Mr. N.) After I came here I went to work at other ranches, and in the second year we bought a truck. At grape season we transported neighbors' grapes by the truck. Later I traded our truck into a $2\frac{1}{2}$ ton truck so that I could transport grape to dehydrator. I did all kinds of work such as picking peach for other people.

Q: Were rabbits bad in those days?

A: Yes. There were rabbits' nests here. I remember gypsy corns were growing here, so there were many places where rabbits could hide.

Q: Did you receive damage from them?

A: We received damage, so when we started growing carrots we used to have a rabbit hunt one day a year in Spring.

Q: Was it among Japanese?

A: Yes, it was, but the white people came, too, as we advertised.

Many people carrying rifles lined up from Ballico to the East Avenue and came down. At lunch time old men cooked beans in a large pot ^{that belonged to} ~~of~~ Turlock Sportsman's Club and we ate barbecued rabbits that we shot. We had fun. We used to have picnic and wrestling match in the vacant lot. Since I came here we had all kinds of recreation.

(Mrs. N.) Before that we had baseball teams and played baseball.

Mr. Yoshida who came here last night taught drama to young people.

Q: When the war broke out you were still young and full of vitality weren't you Mrs. Narita?

A: Yes, I was.

Q: How many children did you have?

A: I had 4 children.

Q: How many were born in the camp?

A: One boy was born in the camp. Now we have 2 boys and 7 girls.

Q: Were 3 of them born after you came back from the camp?

A: Yes, 3 were born after we came back.

Q: Were you surprised when the war broke out?

A: Yes, we were and were worried what would become of us.

Q: What did you do with your house when you had to evacuate?

A: (Mr. N.) Isseis did not have the power, so the union asked

Mr. Mambock to take care of Japanese property.

(Mrs. N.) Up to that time Isseis held offices in the union,

but when the war broke out Isseis lost their power. Niseis

thought they could stay here. After all, they had to go.

In our family, also, we transferred the bank account in my sister's name.

Q: Was it because you were born in Japan and did not have American citizenship?

A: Yes. I had been registering as an alien. When I gave my alien registration to our mailman after the war broke out, he asked me if I was an alien. I said, "Yes, I am an alien as I was born

in Japan." He said, "That's too bad." He was a warm-hearted man so he felt sorry for me.

(Mr. N.) In those days my wife's sisters had made this ranch as a corporation so that the officers would be all Niseis. Other families did the same. In the union, also, the Isseis stepped down and elected all the officers from the Niseis. Then they asked Mr. Mambock who was a management specialist to manage our union. We hired two lawyers and well-trusted farmers as trustees with the union in Livingston. Mr. Mambock stayed in the shed in Livingston and managed our union, too. He collected salary ^{and} commission, and paid the expenses of the sheds. Then he gave the remainder to the growers.

Q: Did any money come back to you?

A: Yes, it did.

Q: Did Mr. Mambock do a good job?

A: I think so. There were lawyers and trustees with him, and they must have held meetings once in a while, so I don't think he could do much wrong. The lawyer was a good man who liked Japanese. He was a German.

Q: What was his name?

A: Mr. Greatwall.

Q: Wasn't there a good woman secretary named Augustine?

A: I think so. She was working in the shed.

Q: She was a treasurer or something. Don't you know her?

A: I think there was a bookkeeper in Livingston.

Q: Was she a very nice lady?

A: We don't know her too well.

Q: People in Livingston know her well.

N: She was working in the union in Livingston. Mr. Mambock managed both unions. Mr. Hardy managed our union as an assistant manager while managing the neighboring ranch.

Q: Then your property was well protected, wasn't it?

A: But we still lost some things. We locked up all kinds of things in the shed, but they were gone when we came back, and even before we came back. While we were in camp in Merced we wanted to eat shoyu, so we came to get it with a policeman or some people from the mess hall, but when we came here the shed was empty.

Q: Was everything gone?

A: Not everything was gone. Shoyu was still there as they did not know what it was. We had about 3 gallons of shoyu so I took it back to camp. They opened all the boxes to see what was inside,

Q: What kind of thing did you have in the shed?

A: We did not have anything valuable. They were something we needed everyday like farming tools, hammer and saws. The shed is moved over there now, but it was here before. We put everything we could in the shed and locked it. We stored big thing like refrigerator in the metal shed of Mr. Kuwahara across the street.

(Mrs. N.) We did not lose valuable things, but there were not many farming tools left when we came back.

(Mr. N.) The sharecroppers used the equipments^{which belonged} to trucks and tractor, and left them everywhere, so they were stolen or lost. In some places there were many tools. I should have checked those places as soon as I came back, but I didn't know that so we did not get our tools back. People who were here before the war became sharecroppers. Those sharecroppers hired by Mambock were not ^{bad} good, but some white people came from Ballico as soon as the Japanese left, and took over good ranches, so they made a lot of money. When I came back the sharecroppers were still growing grape under Mambock. Those who were poor before we left became rich in 3 years we were gone. I don't know whether they paid Mambock or not, but they used all the tools free of charge, and abandoned them when they became old. Before I left I had bought all the tools, but they were worn out and could not be used until they were repaired. One plow was there, but the other was gone. Therefore I had to buy all new tools every year till now. This house was built 10 years after we came back from the camp.

Q: Was the ranch in bad shape?

A: Grape was growing on this side. The other side was vacant, so they raised vegetables there. The soil here is not good for growing vegetables with short root as it is sandy. The sharecroppers did not know the soil here, so they could not grow vegetables well. They lost money they made on grape.

(Mrs. N.) They made money on grape, but they raised cabbage on the other side, and they didn't grow well.

(Mr. N.) As our soil is sandy, short-rooted vegetables such as cabbage and tomatoe do not grow well, but the sharecropper didn't know that so he lost money on them. He planted black-eyed beans, but they grew here and there and didn't have enough to harvest.

Q: Did you go to the assembly center in Merced first?

A: Yes, we did.

Q: How did you feel when you entered there?

A: (Mrs. N.) We had a hard time as we had many children.

(Mr. N.) We each held a child and baggage in our arms, and felt like crying.

(Mrs. N.) At that time our oldest son had mumps, so I was in the isolation ward with him. My husband and the second daughter were in one room. When we entered the camp we were given a physical examination. As I knew the lady who gave the physical, she took good care of us while our son was in the isolation ward.

Q: Were you given a room?

A: Yes. Our oldest daughter and I stayed in the room, but others were put in isolation ward as our son had the mumps.

Q: How long did he stay there?

A: About a week and a half.

Q: What did they do after that?

A: They came back to our room.

Q: How big was your room?

A: It was about 24x20. As we had a big family we were put in a big room.

Q: How big was the isolation ward?

A: It was small with Army cots.

Q: Did you stay there with 3 children?

A: My wife took 4 children with her.

Q: How many children were there when you went to the camp?

A: There were 5 of them, but I was with the one who had mumps, so my wife took 4 children with her.

Q: Did you go to the isolation ward with 4 children, Mrs. N.?

A: Yes. There were quite a few cases of mumps then.

Q: Did you stay in the isolation ward all day?

A: Yes. I couldn't go out.

Q: How old were the children then?

A:

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Q: What kind of difficulties did you have in the assembly center?

A: We have enough food, and we didn't have any difficulties.

Q: Psychologically did you have any difficulties?

A: We had many children, so they had fights with other children once in a while, but on the whole they got along well.

Q: How long did you stay in the assembly center?

A: We stayed there from May to September.

Q: Was it hot there?

A: It was hot, but not like people who came from cities, we worked in the field so we did not feel it. As we were used to heat, it didn't bother us. When we went to other camp it snowed. When a tornado came we picked our children up from school.

Q: Was that in Amache?

A: Yes, it was.

Q: What did you do everyday in the assembly center?

A: My wife could not do anything because of children, but I worked in the mess hall. Our room was in C Ward, but it ~~was~~ on the corner, so I worked in the mess hall of A ward across the hall.

(Mrs. N.) "A" Ward was for people from Livingston, and A & B wards used one mess hall.

(Mr. N.) No, A ward was for people from Livingston and B ward was for people from Modesto. C & D wards were for people from Cortez. I worked in the kitchen of A ward as it was opened convenient as it was first, and it was [^]across the hall from our room. I lived in C ward and worked in the kitchen of A ward, I took shower and did everything in A ward. Firemen used to eat in the kitchen of A ward at night time. I did not work at night, but sometimes I went there. As I worked as a cook in the kitchen from the beginning, I did not have time to worry about the war.

Q: Did you work in the kitchen in the assembly center in Merced?

A: Yes, I did.

Q: Did you wrok in the kitchen in Ameche, also?

A: Yes, I did. For a while I worked outside. When I came back to the camp there were some trouble in the kitchen in our ward, and they wanted me to work there, so I worked in the kitchen.

Q: What kind of difficulties did you have in the assembly center?

A: We were given (ration) tickets which were not enough, but we did not have much difficulties. The only difficulty was that as we had many children we could not buy enough shoes, so I had to repair their shoes myself. Also, as we had many small children we could not buy enough things for them.

Q: Did you work 8 hours in the mess hall?

A: Like a restaurant we worked in the morning, rested, and went back there at lunch time and then again in the evening.

Q: Did you work 3 times a day?

A: It was like that in the assembly center. In Amache the morning shift and afternoon shift worked in turn.

(Mrs. N.) You worked one week in the morning, and one week in the afternoon.

(Mr. M.) In those days my wife was not feeling well and we had many children, so I helped her washing clothes and doing other things. I did not have much time for recreation then. After we went to Amache I worked in the kitchen from around 5 o'clock in the morning to cook breakfast for people who went out to work..

Q: What do you remember that happened at Amache?

A: There was no special incident. Some people spread rumors that Japan was winning the war. We just listened and did not do anything extreme. We had a friend who had his wife and children in Japan. He was a far relation of mine. He was living on the coast at the time the war broke out. As people on the west coast evacuated first, he came here and lived in the house next door to us. His two children were sickly, so he sent them back to Japan with his wife, and he came back here alone. He liked children, and he took good care of our children. Maybe because his wife and children were in Japan he was very emotional, and he went around spreading the news of the war. He had worked in a post-office before he came to America, and he held an office in Japanese Association in Auburn before he came here. He was good at talking, so he talked in the recreation room in the camp. Some people were waiting to hear him talk. He worked as a boilerman in the camp.

Q: You couldn't have a short-wave radio, couldn't you?

A: No, we couldn't.

Q: Did somebody make them?

A: (Mrs. N.) When the war broke out we had to turn in shortwave radios and guns to Turlock police. We had a shortwave radio, but it does not work well after we got it back.

Q: Did somebody smuggled a shortwave radio in the camp?

A: I think somebody who was in radio business before went to town, got some material and made a shortwave radio. In other camps, also, they asked people from outside to bring radios and made shortwave radios. We could not take records either, but some people bought blank tapes and recorded some songs for dance as they taught dance in the camp. I don't know how they did it, but records and shortwave radios which we were not allowed to have in the camp were there and were told that the news is correct because it was announced by the Imperial headquarters.

(Mrs.N.) Now I know that it was rumor.

Q: Did your relation give you any trouble?

A: No, he didn't give us any trouble.

Q: Wasn't there much trouble in Amache?

A: No, there wasn't. We heard that some people who went out of the camp without permit were shot at, but there was no such incident in our block. There were some trouble among people from Los Angeles, but we did not go out of the camp, so we did not hear such news. We heard that there were Communists, but it, also, was a rumor, so I did not know the truth.

Q: Mrs. Narita, how did you spend your day, just taking care of your children?

A: Yes.

Q: Didn't you have any amusement?

A: I didn't have any special amusement. It was hot in the afternoon so we went outside and chat with the neighbors. The Kajiwaras were living across the hall from us.

Q: Didn't you learn needlecraft or flower making?

A: No, I didn't have time to learn them.

(Mr.N.) She didn't have time as she had small children who were going to kindergarten and grammar school, and she had to take them to school and pick them up. Besides, she had to wash clothes everyday as she had to wash by hand. Neither Mr. Kajiwara nor I had time to help, although Mr. Kajiwara's mother and sister were with them to take care of their children. My sisters were with us, but after a while they moved out to Chicago and Denver area, so my wife had to take care of the children, and I worked in the kitchen.

Q: What did your sisters do till then? Did they go to camp with you?

A: Yes. They were working in San Francisco, but when the war broke out they came home and went to camp with us. One was already married with a man in French camp and went to another camp.

(Mr. N.) They went to Montana first and then to Tule Lake. As he was a Kibei he joined the Kibei group in Tule Lake, and for a while he seemed to have lost his American citizenship. I think he reinstated his citizenship later.

Q: Maybe you sister had a hard time, didn't she?

A: (Mrs. N.) As he was a Kibei he took Japanese side, so he was sent to Manzanar and then to Tule Lake.

(Mr. N.) My brother-in-law had his parents and brothers in Japan. His sister was here, but she died before the war. He was alone, so he was thinking about going to Japan and live there if he had to.

Q: Mrs. Narita, did your sisters all grew up here as your mother was here?

A: Yes.

Q: You were the oldest, so you had the responsibility, didn't you?

A: Three sisters were born here, and the rest of them including me were born in Newark which is Fremont now.

Q: Did your mother go to camp with you?

A: No, she had already passed away.

Q: When did she die?

A: She died in Spring of 1936, two years after we were married.

(Mrs. N.) Our oldest son was born, and I was pregnant with the second child when my mother was hospitalized with cancer. She had an operation of uterus a year before that, but they did not find out that she had cancer at that time. In those days they did not check for cancer like today, or maybe the doctor knew about it but didn't tell us.

Q: How old was she then?

A: She was 47 years old.

Q: When did your father die?

A: (Mrs. N.) He was 53 years old when he died.

(Mr. N.) People died young around the time I came here. Mack Yamaguchi's father died at the age of 49, and Mr. Yotsuya's mother died at 47.

Q: Do you think the cause of death is overwork?

A: Mr. Yotsuya's mother died of high blood pressure, and Mr. Yamaguchi's father died of ulcer. Maybe it was cancerous. My Yamamoto died at the age of 56 after he came back from the camp. For a while people died young.

(Mrs. N.) To think about it, even now people die young.

(Mrs.N.) I don't believe people died young because of overwork.

(Mr. N.) My far relation is still alive and well at age 96.

She worked hard at Pescadero. As her husband was not strong she worked like a man. She got up early in the morning, fed the horses and got them ready before her husband used them. She said, "No matter how hard you work it would not harm your body. It depends on the constitution of the individual," When I visited her 4 or 5 years ago she was going to help pack in the shed. Her children tried to stop her, but she said, "I enjoy working than doing nothing at home."

(Mrs. N.) She is in good health, so she would rather work. She used to tell me, "Haruko-san, you do not become weak just because you worked hard. I worked hard but I am in good health."

(Mr.N.) She walks about 6 blocks to one of her son's house every day, and to another son's house which is about 4 blocks away. She also walks to the shed that belongs to her sons to help them. When I was in Pescadero she worked with her grandchild on her back.

Q: What kind of a place was Amache, was it a hot place?

A: It was in the desert, so it was hot. It was in Colorado near the boarder of Oklahoma. There are old graves of Japanese who worked on the railroad in Granada. There are Japanese farmers in La Junta, Lamar and Las Aminos in Colorado. They are people who used to work on the railroad, and after they got out they were hired by white people and gradually came to farm by themselves. In Las Aminos there are ^{big} Japanese farmers who are growing cantaloupes, melon and sugar beets.

Q: As it was in the desert weren't there snakes.

A: Yes, there were rattle snakes. The man we mentioned before used to catch rattlers and barbecued them and gave to our children.

Q: Where did he go to catch them?

A: Just outside the ward was a desert, so they were not far from where we were. At one time Mr. Sakaguchi and I chased a rattler in the hill, and Mr. Sakaguchi was frightened.

(Mrs.N.) If you push the head with a stick it cannot move, but if you miss it, you will be in danger.

(Mr. N.) We tie a piece of flannel on the tip of a bamboo stick to catch snakes. There was an expert snake catcher. He put the snakes he caught in shochu (a low-class distilled drink) or made powder out of it.

Q: Is it a medicine?

A: The skin of rattlers make medicine. When we run a splinter, a rattler's skin will suck it out. I brought a rattler's skin back from the camp and kept it, but when we built this house we burnt old things, so I don't know where it went to.

Q: Do you put the dried rattler's skin on the splinter?

A: We paste the rattler's skin on the surface where the splinter is, and it sucks the splinter out naturally.

T: I have never heard of such a thing.

N: When I was cutting down bamboo trees in Japan, a splinter almost went through my hand, I put a medicine made out of snake steeped in shochu on the hand, and put the skin of a snake over it. The skin sucked the splinter out, and I did not have to go to a doctor. It was healed completely.

Q: Do you remember any other unusual happenings?

A: Many people made bottled snakes, and gave them to their friends and sick friends as medicine. Mr. M. made powder out of snakes to drink as medicine.

Q: How was the life in the camp? Was it pretty good?

A: (Mrs. N.) It was good. Only when one of our children came home crying after other children gave her a hard time, I was vexed. As there were many sisters, our children got together and gave them a hard time in turn.

(Mr. N.) There was an empty lot behind our barracks, so I dug up the ground with a shovel from the camp and planted seeds of white melon which our neighbor gave me. By summer big white melon grew. When I left the camp I made pickles in a 25 gallon barrel. Some people were distilling sake secretly, so I got some sake lees from them and made pickled white melon in it and brought it home.

Q: Is the white melon the kind of melon you make narazuke (pickles seasoned in sake-lees) with?

A: Yes it is. I pickled them with salt first. Then I pickled them in sake-lees so they were salty. They didn't make good narazuke. When we went there we didn't have anything, so I made pickled white melon, and it helped. When we came home the train was free, so we had our belongings brought to the shed by freight train, and unloaded them there.

I heard that things were getting better outside and people were making money, but we could not go outside and work as we had many children. On the other hand we were fed, given clothes, and had our children brought up, so we had nothing to complain about. Since I came from Japan I had worked in white families as a schoolboy and had eaten Western food, so I had no complaint about food. Some people complained that we were fed sausages all the time. As Amache was in the mountain we were fed frozen fish, frozen squid, frozen and dried cod fish all the time. About a year later we could have sashimi (raw fish) made from about 50 pound seabass.

(Mrs.N.) The milk smelt bad over there as cows were fed dregs of sugar beets. Later milk became better after people complained.

Q: When did you come back here?

A: On September 13, 1945 before the children's school started.

As we came back early we had to put up tents even for other families. The ground was hard, so we softened the ground with water before we drove the stakes into the ground. As we had a big family we used two tents. There was no electricity, so we bought lanterns and used them.

Q: About how many months did you live like that?

A: I think we moved into the house in December, so we lived in the tents for about 3 months. We heard that people were shot at.

Side 4
(Mrs. N.) Here, also, two people who came here early and lived in the manse of the church were threatened with rifles, so one of them came back to the camp.

(Mr. N.) The other one stayed here and worked with the white people as he could operate a dehydrator. He got in touch with us in the camp, and made arrangements that the freight train could come to the shed when we came back from the camp.

Q: Was he a Nisei?

A: Yes, he was. His father, Mr. Moriguchi and Mr. Yoneyama worked hard for this village. Mr. Moriguchi was a carpenter, so he helped build the church. When the school was built, he was the head carpenter, and Mr. Yoneyama was his assistant. They built the first building of the Farmers' Association.

(Mrs.N.) He is a quiet man, so he does not talk much in front of people, but he worked hard.

(Mr. N.) Mr. Yoneyama is short-tempered. He did not make speeches but at the association's meetings he pointed out what was wrong, and told us what should be done. Mr. Moriguchi and Mr. Yoneyama made a fine pair. As they lived side by side they went back and forth and talked things over. That is why they could work for our village so well. Whenever there were entertainments, Mr. Moriguchi would take the villagers in his car as far as San Francisco. He could not speak English, but he went to San Francisco to talk to lawyers concerning land problems. A person needs to know a foreign language, but what we need more is high spirit. Mr. Moriguchi could not speak English well, but he leased land in Hayward and managed a big strawberry ranch. I think people can do such big work by his high spirit. In those days his son was still young, so he could not do any negotiation. By the time Mr. Moriguchi was farming here, his son was in high school so he could help his father.

(Mrs. N.) He sacrificed himself by renting his name to other people.

(Mr. N.) His son who is 70 years old is retired now. In those days there was no land in Nisei's name. Some people who owned land, and wanted to lease some land to grow melon and other vegetables borrowed his name. Therefore, both father and son served the village with self-sacrificing spirit. Sorry to say he sold his land as things didn't go well after the war. He did things in big scale. He planned things for the village, so he is a benefactor of the village.

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Q: Was your ranch in bad shape when you came back in 1945?

A: It was in bad shape, but I put it back in shape.

Q: About how many years did it take to get it back in shape?

A: It got back in shape in about 3 years.

Q: Did things get better since then?

A: Yes, the things were not bad after the war, and it got better.

The only trouble was that we could not buy farm implements. We bought 2 tractors in 1949. I used one to level the land, and the other for the strawberry ranch by the river. I dug a well there in '48. I invested much money for improvement that year.

Q: About how many acres do you own now?

A: We have 40 acres here now, and our son have the other side of the street. The residence takes about 2 acres out of 40 acres. (Mrs. N.) Nowadays farming is like business. There is too much book work. If we spray, we have to present a report to the County Agricultural Commission. We have to get permit for most everything, and if we do not spray within certain days, the permit becomes void. There is too much paperwork now, so the farmers just ride around in pickup trucks. They just disc or spray, but they do nothing by hand.

(Mr. N.) I do the irrigation myself without hiring people, but in some places they hire people for irrigation. Most people do the irrigation and spraying by themselves, but won't do anything by hand like pruning. My son is a professional accountant so he does all the bookkeeping. He works in an office so he knows the new regulations and about the income tax.

(Mrs. N.) Regulations on income tax changes every year. He works in the office from January to June. During that time my husband takes care of the ranch. We have been hiring one helper. He is a student of Modesto Junior College, and he gets money for going to school.

(Mr. N.) There is a special course for Mexicans in Modesto College. He took that course, so he works 4 days here and attends school 2 days. He also attends night school. I am well so I can work, but it is hard. In early Spring I drive tractors and irrigate the field. I do two people's work, driving tractor and irrigating at the same time.

My opinion is that Japanese worked hard. They did not make money by business, but they did good job. They worked 8 hours in others' ranch, and 11 to 12 hours in their own ranches. If we hired people we wouldn't have any money left, so we had to work overtime. We take better care of our ranch if they are our own.

During the Depression my wife and I worked together. We had orders for a certain amount of carrots every day. Even when it rained or children were crying, we left the children in the truck, gave them milk, and ~~w~~^orked till we ~~w~~^filled the order. We did not make money the easy way.

(Mrs. N.) Today's farming is a business. They hire people so they can deduct the expense from the income tax. If they don't farm in a large scale they cannot make the ends meet. Even for 20 or 40 acres they still need tractors and tools.

(Mr. N.) A small farm does not have enough income, so they lose money on overhead expense. That is why they enlarge the farm and hire people.

(Mrs. N.) They can deduct the expense from the income tax, so they don't have to work hard.

(Mr. N.) My son who is a Nisei, but almost a Sansei from the age thinks that if he cannot make it by hiring people, he should quit farming and change to other business. He has other skills, so he does not have to farm.

(Mrs. N.) There is much demand for accountants, so he can work anywhere.

(Mr. N.) He says such thing because he has a skill. I told him that I was getting too old to farm, so if he wants to farm, I would help him, but if he does not want to farm I would sell the ranch. He had been working in San Jose, but he came home and said that he would farm. He also got a job of working in town half a year.

Q: How long has it been since he came home?

A: It has been 6 years. I work inside, but my son does the outside work. I am not a member of the Farmers' Association any more, but he is a director of the association. I am a real retiree now.

(END)